

## **WB AND WAPIZ, GREAT TAMASHAS DISPLAYED BY ONCE-A-GREAT PARSI COMMUNITY.**

### **The Gathering Clouds of Extinction - Not Just of the Parsis, But the Whole of Humanity.**

Between December 2004 and May 2005 the Parsi Community witnessed two public Tamashas, each entertaining in its own way, one at Ahmedabad and the other at Mumbai WB and WAPIZ. The letters W and Z glittered in both, W for World, Z for Zoroastrians or Zarthoshtis.

Those Parsis who have unflinching faith in Ilm-e-Khshnoom and have adequate intellectual equipment to realise its Truth, are perplexed at what attitude they should adopt. On the one hand those WB-wallas have made the conversion hydra hiss again, and on the other Wapiz sounds as hollow as a cracked drum. The former is to be opposed strongly, as is done by the Parsis since more than a century. The latter has adopted a 'definition' of a Parsi to include the child of a Parsi father and non-Parsi mother. It is obvious that no Khshnoomist can accept this. It does not fall into the definition of a Parsi as laid down in the Zarathoshti Din, and lived by the Parsis since a thousand years in India.

A Parsi is one (i) whose both the parents are Parsis, (ii) who has unshaken faith in the spiritual Institutions of the Din and (iii) who makes honest and sincere attempts to live by them in his day to day life.

1. She or he wears duly woven Sudreh Kushti at all moments of life; unties and ties Kushti on the ordained occasions.
2. She or he utters Manthra Prayers as specified by Khordeh Avesta.
3. She or he presents herself or himself before Atash Beheram, Adraan, Daadgah and recites Atash Niyایش.
4. She or he gets performed due and proper ceremonies for the Ruvaan of his or her departed dear ones.
5. She or he actively believes that Dokhm-e-Nashini helps the Ruvaan of a Parsi in his or her journey in the next world.
6. She or he is honest, truthful, sincere and loving in all her or his dealings with all the creatures and creation on the earth; has a natural instinct to be of service to them, and to be humble enough to control her or his ego. This is the definition of Armaiti-disposition, more particularly described in Gatha 47.
7. She or he knows the great truth that Boonak Paasbaani - preservation of the Racial gene-is a spiritual command and requirement taught by the Din, and avoids its breach.

This is the definition of a Parsi as engraved on the tabloid of Nature. All the seven Institutions are the ingredients of the Zarathoshti Din and therefore the terms Parsi and Zarathoshti are synonymous. There cannot be, in the very nature of things, a Parsi who is not a Zarathoshti and a Zarathoshti who is not a Parsi. When people pompously declare that "Zoroastrianism is a universal Religion and therefore invite any person born in any other Religion to be a Zarthoshti," they are talking, to say the least, a huge nonsense, Rubber stamping 10 lac people as Zoroastrians will not save the Zarthoshti Din and culture. Parsi Zarthoshti means a life to be lived at every moment vibrating with the seven Institutions.

For a thousand years, we believed that the very foundation of all the above spiritual disciplines, exercises and tarikats of the Din, is the seventh one. It is only the Boonak Pasbaani which preserves the identity of the Parsis, and for that matter, of any race or group of the souls born in a particular Religion. That is the law laid down openly or tacitly, in all Religions, since they came into humanity under a divine plan of Ahura. (Gatha:

Yaz. Haa 31-11; Yazashney Haa 19). **"Zoroastrianism, Ancient and Modern"** by Phiroze Masani abounds in the references and evidence in support of the great Truths. Bhagvan Krishna in Gita warns against a Varne Sankar Praja – (a genetically mixed up Race), which leads to racial suicide.

This Boonak Paasbaani is interwoven with all the other six disciplines. A person not born of Parsi parents or a genetically mixed up person is not allowed in the holy Fire-temples or be present at a ceremony (Kriyaa Kaam). This is not by way of some kind of social protectionary step. It is the requirement of the Din itself, because kriyaa kaam is a mystical and spiritual machinery, where certain rules are to be obeyed in order to make the Kriya effective and able to generate such divine forces in Nature as would attain the intended aim. This is a highly Mystical Science beyond the reach of our three dimensional consciousness and therefore all that we can do is to observe the rules in all their strictness. These rules involve certain prohibitions, constraints, restrictions and injunctions, which are not to be violated.

One important rule is, what we may just for brevity's sake, call "Disturbance Rule." Certain presence of a person or thing causes disturbance in the set up and the working machinery of a Kriya. It is beyond us to understand the Science behind the Disturbance Rule. However one Truth we are taught by our Din (and for that matter all the Dins) is that **the persons born in different Religions have different constitutions physical, mental and spiritual**. Therefore the atmosphere surrounding a Hindu is different from a Christian's. Our Kriya's are so subtly constituted that even a genetically mixed up half "Parsi" causes disturbance in the Kriya. Mind! There is no disrespect or insult in this, against a non-Parsi or mixed up half Parsi. Such disturbance is a phenomenon, an event, an occurrence in Nature. And there is no difference whether the half Parsi is half, through the mother or the father.

That is one of the main reasons why the Parsis fought vehemently against conversion and any kind of genetic mix ups, fatherly or motherly. In fact, the whole hulla-gulla (hullabaloo an English word) in that behalf started because a **Parsi gentleman** married a **non-Parsi lady** in the beginning of the 19th century. The bogey of conversion was brought in through this marriage. The sophisticated matrimony induced some scholars of religion to pretend to dig out and present scriptural evidence in support of conversion - a most ridiculous exercise ever undertaken. You will find the history of this scholarly rigmaroles in Parsi Pukar Vol. 10-2 and how sharply the whole community reacted against them.

The Disturbance Rule is very much there in the Din. A non-Parsi cannot wear Sudreh Kushti. A Parsi cannot be a mobed unless he is born in Athornan family and has been made Ervad through due and proper Navar, Maratab ceremonies. Even an Ervad cannot perform Pav Mahal ceremonies or enter Atash Padshah's inner room if he has not duly and properly taken 10 days Barashnoom, not more than six months before. A breach of these Rules causes disturbance in the ceremonies and even produce adverse effects, termed as "Yasna daruji". Other Religions also have such injunctions.

Even in the modern world we come across the disturbance rule. A lay man cannot enter a pilot's cabin or Nuclear Power Station or a medical operation theater.

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That there are subtle genetic and hereditary differences amongst different ethnic groups of humanity, is a well known scientific fact; and that fact is being worked upon **to make biological war weapons**. The idea is to modify a pathogen (i.e. a disease producing virus or bacteria) so that it would "infect a particular racial or ethnic group while leaving others unscathed"! A town over which such pathogen is spread through water or air, would have a population of one Religion infected and killed, and another not affected! Scientists have accumulated a long list of human diseases that disproportionately affect members of specific racial or ethnic groups. Such a list can help the war-eagles to build up arsenals of ethnic weapons, one tube for Religion A, another for B. As early as in 1970, an American journal "Military Review" carried an article by a scientist, proposing "to transform microbes into so called ethnic weapons."

Genetics is stated to be the advance science of life, revealing many mysteries of a gene, life's basic

particle. It is at the same time a harbinger of death in the hands of a sophisticated war loving monkey called "man."

Thus, the religious truth, that the physical, mental and spiritual composition of the humans born in different Religions is different, seems to have a deep sense; and Boonak Paasbaani is a real spiritual discipline for the survival of the tiniest of the tiny group of we, the Parsi Zarthoshtis. That is why all the Religious Trusts of the Parsis are for the benefit of Racial Parsis following the Zarathoshti Din. THAT is the law of the land as upheld by Justices Davar and Beamon and the Privy Council.

Therefore if Wapiz is supporting the mix up of a Parsi father and non Parsi mother, they are supporting conversion which they pretend to strongly oppose through a Red-Blue coloured Book, they are circulating. If to preserve a colony of Blues, you invite half Reds, Blue will be wiped away in not more than three generations. Wapiz is not only rendering the 100 years old fights nugatory, but is diluting Davar Beaman Judgement (I hope unknowingly). Wapiz thinks that they will not have many members if they do not accept those mixed ups. This argument is not far from the thinking of conversion fanatics, which is also based on large number theory.

### **CONFUSED "DEFINITION"**

Look at the alleged definition of Parsi/Irani Zarathoshti on page 7 under "Rules and Regulations" of Wapiz. I as a lawyer of half a century of legal experience, national and International, can argue, with reasonable success, on behalf of a 3/4th or 1/2 or 1/4th mixed "convert Parsi" that the convert falls into each of the clauses (a), (b) and (c) defined there. And if I am opposed by a competent counsel, the Court will have to refer the definition to a Bench of 7 or 11 Judges!

None of "the founding trustee" of Wapiz is a lawyer. There are two "Chartered Accountants," and my experience as a Trusts - Lawyer is that several C.A.'s are not so good at law. I have seen bad wills and trusts drafted by them. Mr. Hoshang Vania had tried to fiddle with Batliwalla Agiary at Tardeo in violation of obvious trust law principles. So also Mr. Ranina as one of the August BPP Trustees, had tried to fiddle with langrana Agiary at Fort, behind 209, D. N. Road. Both were objected to by the faithful Parsi beneficiaries before the Charity Commissioners Shri Tule and Shri Desai. There were rumors that Batliwalla Agiary was tried once again recently, but the Community's resistance as regards Dadi Seth Atash Beheram induced the non-Parsi builder concerned not to injure the Parsi Religious thinking - ( a lesson for Sarvashri lalkaka and Z. Bhathena).

### **WHAT AN EXHIBITION!**

And look at the way Wapiz was germinated and launched. One Madras Mogralia said in Ahmedabad that Madras Parsis were richer than Ahmedabad Parsis. That irked Ahmedabadi Ariz to display Ahmedabadi sweet Rasna cheque of Rs. 1 crore on the opening of Wapiz. (Was it Rasna - orange coloured?). He was invoked to place Rs. 1000 cash in the Ashoodad packet of each of the 100 Jashan mobeds. Ashodaad means gift to the holy (Asho). I know, some of the mobeds looked anything but holy (in our Khshnoomic sense). The five high priests also got packets containing fabulous amounts, it is rumoured, enough to lure them. Arizbhai! it may prove futile. Our "high" priests are known to swing and vacillate. Jamaspasha and Kotwal had three swings at the time of murder of Lal Bag Agiary and "Navjote" of Neville Wadia, respectively. At present the latest candidate on the swing is Udwarda's Khurshed Dastoor. The swing is between Ariz's packet and BPP's flat at Cusrow Bag. Take it, Ariz, from this 10 years older than you, (Ahmedabadi Baheramgore Dastoor's brother) that you have wasted your good cash money, which you could have well utilised for the poor, Parsis and non-Parsis.

The objects of Wapiz are 12 (a to l). Of these six contain the words "Parsi and Irani Zarathoshtis". One contains the words "Zarthoshti Religion" (not "Parsi Zarthoshti Religion".) The remaining 5 does not contain any word like, or related to Parsi or Zarthoshti. They are cosmopolitan. They arise out of the usual psyche of

Chartered Accountants to be out of the taxation net, forgetting that it falls into another more dangerous pit resulting in the failure of the main objects. That argument was raised by Justice Jal Vimadalal at the time of Athravan Education Trust.

WB and WAPIZ both are just tamashas displaying the fallen Parsi intelligence and approach of extinction. At Ahmedabad Tu motto ke hu motto, and in Mumbai Mari pase jo kevi chai chai! Both exhibitions of laughable childishness!

We wonder, what is happening to the great Parsi Zarathoshti Community? The extinction virus has attacked it and the remedy sought to be administered does not cure, but aggravates the disease and KILLS. But just look around. This is happening to the whole of humanity on the globe. Extinction is deliberately invited by this monkey man himself. It is near, very near. Why is this happening? How can Cultures which once bloomed, be erased? Is the earth destined to be barren and man-less? Were the arrivals of the Prophets and Avataars in vain?

And are these Parsis having a 13000 years old glorious Culture, Civilization and Din, doomed to disappear? What secrets Nature hides within its chest?

We will try to delve into this. In the mean time, "the thought for the day" (or our remaining days): the reducing figure of the Parsis is due to their forgetting the Din and sinking in the tsunamic of mixed marriages.

***(To be concluded)***

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